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NOTES AND DISCUSSIONS

NOTE ON PLATO'S *REPUBLIC*

T. 562 A

Φέρε δὴ, τίς τρόπος τυραννίδος, ὃ φίλε ἑταῖρε, γίγνεται; ὅτι μὲν γὰρ ἐκ δημοκρατίας μεταβάλλει, σχεδὸν δῆλον. Δῆλον. Ἄρ' οὖν τρόπον τινὰ τὸν αὐτὸν ἔκ τε ὀλιγαρχίας δημοκρατία γίγνεται καὶ ἐκ δημοκρατίας τυραννίς;

Of the two interpretations of τίς τρόπος τυραννίδος . . . γίγνεται, Adam claims that "What do we find to be the character of tyranny?" is "so far as the language is concerned . . . invulnerable" (II, 316), but he admits that it would be more natural if the question was, "How does a tyranny develop?" The second meaning is not only more natural, but, if the choice lies between the two, it is imperatively demanded by the context; yet it does appear "to do violence to the Greek." The first meaning is not invulnerable, even so far as the language is concerned. γίγνεται is a stumbling block. Plato asks the question, "What is the character of this constitution or individual?" in the following ways: τίς οὖν ὁ κατὰ ταύτην τὴν πολιτείαν ἀνὴρ; πῶς τε γενόμενος ποῖός τέ τις ὢν (548 D); ἀλλὰ τίς δὴ ὁ τρόπος τῆς πολιτείας, καὶ ποῖά ἐστιν ἃ ἔφαμεν αὐτὴν ἀμαρτήματα ἔχειν (551 B); σκοπῶμεν ὥς τε γίγνεται οἷός τε γενόμενος ἐστιν (553 A); σκοπῶμεν δὴ εἰ ὁμοῖος ἂν εἴη (553 E); σκεπτέον τίνα τε γίγνεται τρόπον γενομένη τε ποῖόν τινα ἔχει (555 B); τίνα δὴ οὖν οὗτοι τρόπον οἰκοῦσι; καὶ ποῖα τις ἢ τοιαύτη αὐτὴ πολιτεία (557 A); ἄθρῃ δὴ τίς ὁ τοιοῦτος ἰδίᾳ. ἢ πρῶτον σκεπτέον . . . τίνα τρόπον γίγνεται (558 C); For γίγνομαι of the development of the constitution or individual compare also 545 C, 549 C, 559 D. It is exceedingly improbable, therefore, that γίγνεται in our passage refers to anything but development, and this interpretation is inevitable in view of the following ὅτι μὲν γὰρ ἐκ δημοκρατίας μεταβάλλει, σχεδὸν δῆλον.

For the correct interpretation we must go back to what immediately precedes: οἶμαι δέ γε, ἦν δ' ἐγώ, καὶ παντοδαπὸν τε καὶ πλείστων ἡθῶν μεστόν, καὶ τὸν καλόν τε καὶ ποικίλον, ὥσπερ ἐκείνην τὴν πόλιν, τοῦτον τὸν ἄνδρα εἶναι· ὃν πολλοὶ ἂν καὶ πολλὰι ζηλώσειαν τοῦ βίου, παραδείγματα πολιτειῶν τε καὶ τρόπων πλείστα ἐν αὐτῷ ἔχοντα (561 E). Compare with this the corresponding passage, which defines the democratic state in the same terms as this one does the democratic individual: ὅτι πάντα γένη πολιτειῶν ἔχει διὰ τὴν ἐξουσίαν, καὶ κινδυνεύει τῷ βουλομένῳ πόλιν κατασκευάζειν . . . ἀναγκαῖον εἶναι εἰς δημοκρατουμένην ἐλθόντι πόλιν, ὅς ἂν αὐτὸν ἀρέσκη τρόπος, τοῦτον ἐκλέξασθαι, ὥσπερ εἰς παντοπῶλιον ἀφικομένην πολιτειῶν (557 D). The democratic state and democratic man, says Plato, contain all kinds of τρόποι (εἶδη τρόπων 554 D).

τὸς τρόπος τυραννίδος γίνεται therefore means, "What τρόπος (of the many τρόποι in a democracy) develops into a τρόπος of tyranny; for that tyranny is a transformation of democracy is fairly evident?" ὅτι μὲν γὰρ ἐκ δημοκρατίας plainly carries us back over the formal opening sentence of chapter xiv and closing sentence of chapter xiii to the real conclusion of the description of the democrat.

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NOTE ON GREEK ΣΚΥΔΑ 'SHADOW'

The etymological lexica have entirely missed the Hesychian gloss σκυδά· σκιά. Kluge, in his German lexicon, s.v., *schauen*, cites OHG *scūwo*, OE *sċūa*, O Norse *skugge* 'shadow,' from a root SKŪ, if I may here write the only grade involved. To this root, or rather to an extension in -D, belongs also σκυδά. Hesychius ascribes σκυδά to one Εὐκλος. Is that an error in the transmission for the dithyrambist Eucles of the fourth century?

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EMENDATION OF SCHOLIA ON PINDAR *PYTH.* 1. 20

The scholion on Pindar's πάνετες runs in Drachmann's Teubner text (II, 14): ἄλλως· οὐ κατὰ παντός, ἀλλὰ κατὰ πᾶσαν ὥραν ἔτους. We must read, with a palaeographically insignificant change, οὐ κατὰ πᾶν ἔτος. The familiar logical formula κατὰ παντός misled either the copyist or the editor. Cf. Aristotle *De Plantis* 819b 13, καὶ τινὰ μὲν κατὰ πᾶν ἔτος γεννῶνται. More common, of course, is the Herodotean ἅνα πᾶν ἔτος.

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